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JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Volume CXXXVII September, 1955 Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

September, 1955 — No. 9

The cover shows the second grade classroom in the Haverhill, Massachusetts Universalist-Unitarian Church. Note the drawers. Each child has his own drawer where he may keep his things. "This is mine," "I belong here." Small children need this sense of ownership before they can learn to share. Every child in the first four grades has his private drawer with his name on it. In the fourth grade room — where "Miracles Abound" — there is a large sink with running water for the budding science group. Children are Jane Smith, Mareia Jean, Winston Carroll, Jr. See picture story in center spread.

Carl H. Olson, minister of the First Universalist Church, Minneapolis, Minnesota, is not only an able parish administrator and outstanding Universalist preacher, but also a thoroughly competent educational leader. We are, therefore, happy to present at the opening of another church year Dr. Olson's essay on **A Universalist Philosophy of Religious Education.**

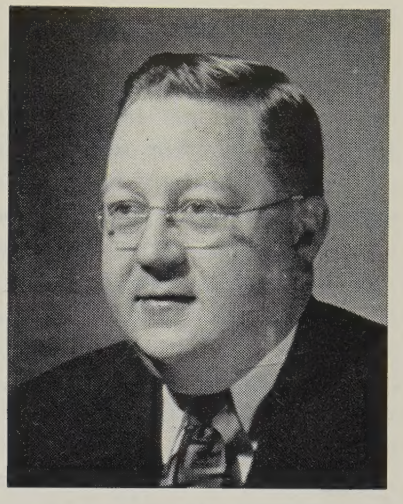
Clinton Lee Scott, for more than a decade, superintendent of churches in Massachusetts, raises a most pertinent issue in his contribution on **Outmoded State Conventions.**

Robert B. Tapp, professor at the Theological School of St. Lawrence University, has written an enlightened commentary on Professor Knox' thesis on "The Early Church and the Coming Great Church" in **Historian or Legend Maker.**

Harmon M. Gehr is a frequent contributor to the *Leader* for two reasons. First, he responds to the editor's requests promptly and second and more important, because he always has something valuable to say. **Yes, We teach Religion** brings a sharp focus on a perennial problem which liberal ministers have in dealing with parents who do not understand the liberal approach to liberal religious education.

Brainard F. Gibbons, general superintendent of Universalist churches, says frankly what he believes we must do to succeed in the business of **Revitalizing Universalism.**

A Universalist Philosophy of Religious Education



Earl H. Olson

RELIGIOUS education in Universalist and Unitarian churches presents problems which are not recognized, and may not be present, in conservative and orthodox churches where such education consists of indoctrination in creeds and acceptance of set patterns of belief and thought in religion. By the same sign, however, the Universalist or Unitarian Church School has opportunities and possibilities which are far above and beyond those of orthodoxy. Yet we must understand certain facts before these opportunities and possibilities can be realized.

While it is easy to say, and may be partially true, that the church school determines the future strength of any church, this is sometimes misconstrued to distort the purpose and program of religious education, even in a so-called liberal church, so that it becomes a type of indoctrination which we avowedly seek to avoid.

In my judgment, our program of religious education should not have as its primary purpose the production of Universalists and Unitarians as such and as if cast in a mold. I hold that this is hardly possible in any real sense, for the liberal attitude in religion is chiefly the product of mature considerations, and is usually an adult achievement. For several years I have been making an informal survey of persons who are active in Universalist and Unitarian fellowships. I am speaking not so much of those who "hold" memberships, but of those who "use" them — of those who are present at Sunday morning worship services regularly, and of those who make the effort to attend convention meetings. I venture the observation that, if you will make such a survey, you will find more converts than confirmees. This may be a prejudiced judgment, arising from the fact that my own experience brought me out of orthodoxy into the free atmosphere of liberal religion with an antipathy toward indoctrination of any sort, orthodox or unorthodox, but you can check it yourself.

If this is true, and to the extent that it is true, this observation should indicate two things.

First, it should indicate that a program of indoctrination does not restrict thinking people permanently and unfailingly. For example, there is a well-known saying that if a child is indoctrinated until he is seven years of age, he cannot and will not alter his thinking or his beliefs. This is certainly untrue, as our own experience as a church gives evidence. It is not even true of the religious group in connection with which it is usually cited. There are several persons of recent affiliation with this church who can support this statement by personal testimony.

Second, if this is true, and to the extent that it is true, it should indicate that a system of indoctrination might be equally unsuccessful, as well as undesirable, among us. Whenever a religious group insists that its present position is absolutely final truth, with nothing more to be ventured or gained, that is a tragedy in itself!

In such circumstances, I think that it is important for us to realize that our program of religious education should not be designed primarily to produce Universalists and Unitarians *in our own image or in the image of a preceding generation.* It should be designed to produce young people who shall be so equipped as to be capable of becoming religious liberals *in their own right* and *in their own age!* That is, the aim of our religious education should be not to transmit a theology to children but to help them in living their own lives and in preparing for an adult-

hood which shall include vital ethical and religious awareness, rather than an inheritance only.

This does not mean that we should deprecate or ignore institutional loyalty or cultivate a contempt for the questings of religious liberalism in the past or present. On the contrary, it involves the development of a sound respect for and interest in the history and achievements of Universalism and Unitarianism as they have served us and all mankind. But it should make this a part of what might be called a universal appreciation of humanity's search for high judgments, noble ideals and lasting values. If this is done, we may have confidence in the outcome, I am sure.

Again, this does not mean that we shall rant against the developments which have come within the Judeo-Christian stream of thought and even of theology. On the contrary, it involves an appreciation for the enormous contribution which has come from consecrated Jewish and Christian leaders and movements. But it should analyze as well as acknowledge, with stress upon those elements which, as Universalists and Unitarians, we seek to perpetuate and preserve in ourselves.

Once more, if I may cite another item in illustration, this does not mean that we shall exalt or deprecate other world religions as we compare them with our own heritage. On the contrary, it involves a recognition and a teaching that no system of religion is entirely good or entirely bad. But it should seek, so far as possible, to bring to the students an appreciation of what is worthy, of what is unworthy or questionable, with a final goal of an ability toward harmony and a mutual esteem.

If these are done, I repeat, we may have confidence in the outcome.

Our Church, then, desires that our Church School shall serve as an agency for the guidance and development and enhancement of the persons who are brought within its influence. Through curriculum, through extra-curricular activity, through precept and example, the staff of our Church School should undertake *to help the pupils find a worth and meaning in life about them and to help the pupils give worth and meaning to their own lives.*

It is not my purpose here to deal with the problems of detail in Church School administration or curriculum. That there are problems is well known. Nothing worth doing is devoid of perplexities and problems and choices. The basic idea to be held in mind is that all the work that problems pose is incidental to the attainment of the great possibilities which they contain. But we may consider suggestion as to how this basic philosopy of religious educatio may be implemented in a positive and constructiv way.

Beginning with the child's own experiences, ther may come a conception of the bases from whic various concepts and ideas in religion have developed An understanding of one's own experience; an aware ness of the creative forces working through nature an appreciation of the relationships which hold animal life and in human society; a knowledge o mankind's development; a comprehension of the or derliness of the universe; a sympathy for the striv ings of others; and an aspiration to emulate the bes which humanity has attained — these are the severa phases which are presented, in whole or in part, i the manner appropriate to each particular age group Materials for most of these objectives, I am happy t say, are available in texts issued by the Beacon Pres and, in great part, prepared by the Department o Education of the Council of Liberal Churches, Uni versalist-Unitarian.

It should be said that a study of specific items such as the use of Bible stories, is constantly in mind There are several courses in use in our Church School about Moses, about Joseph, about Jesus, about th structure and understanding of the Bible itself. Bu it is apparent that more adequate material must b prepared before it can be used. As you know with moment's reflection, the Bible was never meant fo children. As the Rev. Raymond B. Johnson writes "Its thousands of writers did not have children i mind when they wrote. Most of the references t children are about them — not for them. Even th few admonitions addressed to children (chiefly com manding them to do what they are told and obey thei parents), might themselves be considered as belong ing more to the parents' point of view than to the children's."* There is more to the teaching of chil dren than can be held in the expression, "Teach them the Bible!" It is not so simple as that, as any adul who really does study the Bible himself is the firs to admit! Be that as it may, and even if most adults do not justify by their own actions what they urge fo others, we have a concern for the improvement o this phase of the curriculum. However, we will no have the children learn that which later must be un learned!

Admitting the necessity for improvements always

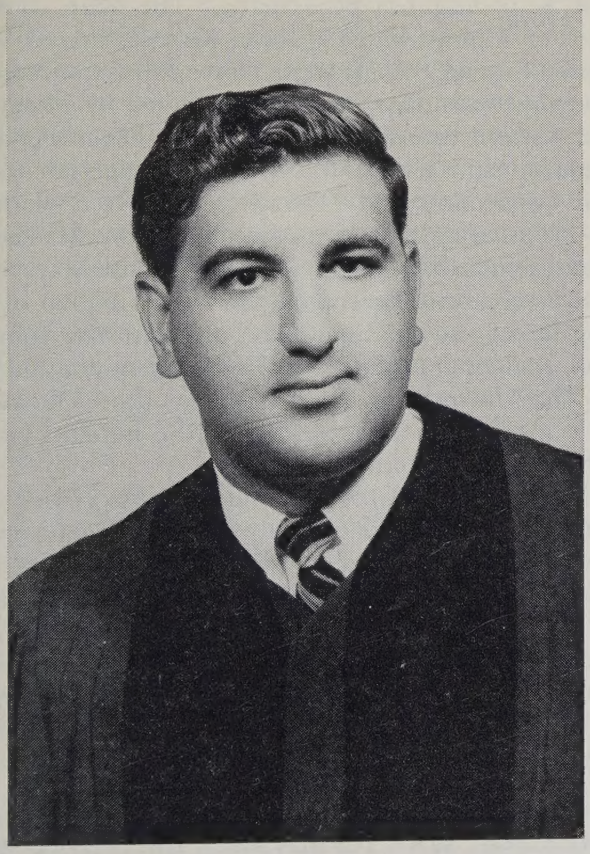
*R. B. Johnson: *What is happening in Religious Education* Published by the Beacon Press, 1948. $1.50.

is amazing to witness the response and growth hich is induced in our Church School. Having heard ny number of adults comment upon the difficulties hich were encountered by their parents in induc- g them to attend "Sunday School," and having eard many adults excuse themselves from church tendance upon a basis of reaction against prior com- ulsory attendance imposed by their parents, it is freshing to find children in the modern church hool setting their calendars from session to session! hildren want to develop reason, knowledge, courage, tegrity, loyalty, improvement of self, and they can nd do so develop under a modern philosophy of re- gious education. Most of our pupils are responsive eyond our fondest hope. They are enthusiastic, too, s parents testify repeatedly and continuously. They ant and need instruction, encouragement and advice, but most of all they need the inspiration of example and the feeling that their elders have faith in them. This is a phase of our philosophy which depends upon adult interest and participation.

This is a task and a privilege which must be shared by all of us. If we can give this inspiration and if we can support this confidence, we shall be fulfilling what our Church hopes and expects from our religious education program. We shall then bring to our children that vision of the unity of all mankind and of the universality of high ideals which is what one really means when speaking about teaching a child concerning religion and concerning God.

And underlying this entire philosophy there is a single idea to which we must give heed — that the religious education of our children is a responsibility with personal implications for each one of us.

NEW UNIVERSALIST MINISTER NAMED AT CHURCH OF DIVINE PATERNITY

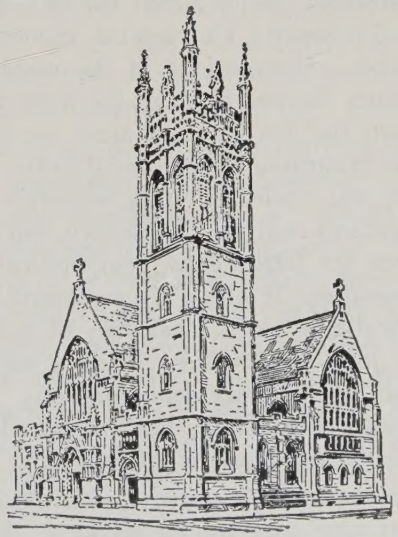


T. Joseph Puza, Norwich, Conn.

The Rev. Albert F. Ciarcia, for the past three years minister of the Norwich, Conn. Universalist Church, has accepted a call to the pulpit of the Universalist Church of the Divine Paternity in New York City, it was announced here today by Hartford E. Beaumont, chairman of the Board of Trustees. The Rev. Mr. Ciarcia succeeds Dr. Benjamin B. Hersey, who resigned last year to become dean of the College of Religion at Tufts University.

Mr. Ciarcia will preach his first sermon on Sept. 11 at the Central Park West Church. A graduate of St. Lawrence University Theological School, he served an extensive preaching ministry in northern New York before moving to Norwich. There, in addition to his pastoral duties, he conducted a weekly radio series, "Religion Can Make Sense." He also served as a representative in the Connecticut Council of Churches and as secretary of the Norwich Ministers Association.

Mr. Ciarcia is married and has two children.



Outmoded State Conventions

Clinton Lee Scott

A SERIOUS obstacle to complete union of Unitarian and Universalist denominations is the differences in organization.

The two bodies grew under circumstances quite dissimilar; the Unitarians continuing the pattern of New England congregationalism, and the Universalists accepting congregational polity, but with modifications. Administratively, however, the differences are greater than in polity. The Unitarians function in a more centralized manner than do the Universalists. Administration in the area divisions of the denomination comes to focus at denominational headquarters. Universalists, on the other hand, have so organized themselves that administration and resources are widely distributed and with little co-ordination.

The Universalist state conventions are autonomous bodies whose independence is modified only to the degree that they voluntarily co-operate with one another and with The Universalist Church of America. They elect their own officers, determine their own policies, and make their own budgets. Some have their own pensions for ministers, and one operates a theological school. If a state convention has an endowment, and several of them do, it spends its income largely within its own domain without reference to greater needs elsewhere. There are other conventions with ample opportunities for extension, that are, however, handicapped for lack of financial resources. Frequently Universalist money is in the wrong pocket. Conventions in the eastern sections of the country happen to have the most money, but the Southern and Pacific coast areas are most favorable for the expansion of the liberal faith. Unitarians are free to use their resources wherever they consider the returns will be satisfactory, but Universalist resources are resticted by geographical lines and the determination of allied organizations. In 1947, the Rev. William Lewis, chairman of a subcommittee of the Joint Commission, made a survey of the endowments of the two denominations. He found that they were about equal, but not equally available for the broader denominational program.

There seems to be a growing conviction that the Universalist state conventions, whatever their former virtue, are now obsolete. Wherever our resources ar their use should not be confined to state boundarie but should be made available where needs are mo urgent, and opportunities auspicious.

Whether an out and out merger with the Unitar ans ever takes place or not, the time is past due whe definite action should be taken toward the creation c larger regional areas of our Church. Over and ove again this course has been advocated, Assembly del gates have passed resolutions favoring it, and th Survey Department of The Universalist Church c America has presented a plan incorporating a patter for it. Such a course, however, only the sovereig state conventions themselves can elect to follow.

A beginning has been made. The state conver tions of Illinois, Indiana, Iowa, Minnesota, and Wi consin formed the Midwest Universalist Conferenc The superintendency of Ohio is shared by Michiga and western Pennsylvania, other churches in Pennsy vania have the services of New York's superintenden and Connecticut and Massachusetts have a workin co-operative agreement. Delegates to the Massachu setts Universalist Convention sessions last May vote that a committee be appointed to form a plan of ac tion leading to the liquidation of their state conver tion, and the transfer of its funds and responsibilitie to The Universalist Church of America. Obvious such a move, if desirable, should be initiated in al other state conventions.

Merger of the American Unitarian Association an The Universalist Church of America would mak necessary identical area divisions, and it is certai that the lines would not be the lines of the politica states. There are no insuperable barriers to a com plete merger of the two denominations, but this mat ter of state conventions and their resources withhel from the total church enterprise becomes a crucia factor in any plans for union.

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Historian or Legend Maker *

Robert B. Tapp

EVERY institution seems to retain legendary accounts of its past which serve to criticize and hide the present. Orthodox Christians today speak hopefully of "Christian reunion" as though there had once been, in some "golden age," a united church. Or they sing hymns based upon *Ephesians'* "one Lord, one Faith, one Baptism." Most ecumenical discussions of church unity start by a review of the Bible and the primitive church, assuming the normativeness of those days when there was only one Body and one Spirit."

John Knox, distinguished New Testament scholar of New York's Union Seminary, is concerned in *The Early Church and the Coming Great Church* to dispel all such notions. From the outset, he shows, division and diversity characterized Christian worship, theology and organization. Perhaps most of us have been taught to mistrust the *Acts of the Apostles* as reliable history. It is nonetheless refreshing to see Knox's scalpel move through documentary "proud flesh" as he goes behind the legendary accounts to the real situation of developing Christianity.

Common sense indicates that there must have been some basis of commonality beneath this diversity. Readers of Knox's three earlier books on Jesus know the stress he places upon the "event-as-remembered." From an objective standpoint, the career of Jesus was "a relatively unimportant incident in Jewish history." For early Christians, however, this "event" was the source and norm of existence, since it showed God's plans and power.

There were from the beginning, Knox avers, "empirical realities of the new communal life." From these came theologies and organizational theories. The term used to express this "shared life" was Spirit. A group which knew the Spirit was convinced of the "presence" of a living Messiah-Jesus. Few liberals have expressed the origin of the resurrection-faith more bluntly than this: "The resurrection of Jesus as an incident in time and space was an inference from, and became a symbol of, this identity."

The bulk of the book is this sort of psychologized reading of early Christian history. Knox finds the concrete group experiences preceding all the varieties of "life, faith, and form." His final chapter, however, raises the questions that will interest religious liberals. After all, it is one thing to make a careful study of things nineteen centuries past, and quite another to establish their relevance. Knox raises no radical questions concerning either the normativeness of the New Testament or of the early creeds. He is also willing to confer some type of "historic episcopate" on the new church of the future.

1. Can this "remembered-event" of Jesus still bring forth a creative community in the West today? Especially if we were to indulge in slippery references to a "resurrection" and a "continuous presence" of a first-century man as "historical events"? To be sure, Knox retains his integrity by subjectivizing the "factual" basis of such alleged events. Of course there can be no "history" without "historians," but our task as liberals is to sustain that fine sense of discrimination which will enable humanity to distinguish its "historians" from its "legend-makers." When he deals with his own (Christian) community, Knox seems to lose this. As a result, Christians are allowed a looseness of speech which would be sharply criticized in all others.

2. What about the other communities of mankind with their respective "remembered-events," e.g. Mahomet, Moses, Gautama, etc.? To assume that these memories must necessarily be replaced by the memory of Christianity is unduly arrogant *unless* it can be shown that the effects of the Christian memory are superior. This seems doubtful and Knox does not really face this issue at all. While greater unity among Christians may be desirable, the price of increasing insularity and parochialism seems too high. The real progress made by religious liberals, Christian and otherwise, cannot survive amalgamation with any single religion, especially in any of the ancient forms.

**The Early Church and the Coming Great Church* by John Knox. Abingdon Press, Nashville, Tenn., 1955. Price $2.50. 160 pages.

Yes, We Teach Religion

Harmon M. Gehr

Someone once asked us what we could possibly teach in our Sunday School, since Universalists are permitted to believe everything. For an instant we had the trapped feeling that follows questions like "Have you stopped beating your wife?" Much in the query needed definition before it could be answered. Then it occurred to us that this was rightly no private discussion but a matter of vital concern to everyone in a Universalist Church.

Too often "teach" really means "indoctrinate": a particular theory of salvation or scraps of theology are to be ground in in the name of religious education. It was from this background we were questioned. And it is true that from this limited understanding we do not teach. We feel that religious education is infinitely more because it is an unfolding experience of growth affecting all of one's life. Our teachers want to help each child discover truth for himself in its wonder, to test it, to be aware of what has value for others, to cherish whatever has worth for himself. We encourage questioning and seeking because we believe that any vital faith must have its roots in understanding. Just as adults may say, "According to my experience . . ." so children must be led to say with honesty, "I saw, I tried, I think . . ."

The very youngest in our School (sometimes they are only two and a half) are helped to appreciate each other and their leaders, to thrill to the wonders of growth, to respond to the love around them, to find a secure place in the group, the family, the church.

Stories of animal babies fill primary children with a sense of the wonder of life, of appreciation for love and law, of awareness of God's handiwork. Children are helped to identify themselves with the eternal hopes, needs and wonderings of mankind — through study of the folk tales of many nations, through such a course as *How Miracles Abound.*

Last year our juniors studied, and created, stories of beginnings—of earth and sky, of life and death. They learned man's need to relate himself to immensely great forces of the universe and traced the origin of many religions. This year they have continued with the study of Akhenaten, the Pharaoh of old Egypt who first proclaimed one God for all people. Through the study of Moses they are being led further toward really understanding the ethical monotheism which is one of our great religious and cultural inheritances.

Older children study the colorful history of ancient Israel, the prophets and Jesus. They proceed then through early Church Fathers to a discussion of founders and teachers of the many faiths and denominations of America.

One of our younger groups has studied the story cycle of Joseph and his brothers. Some weeks ago you may have seen the highly original and effective play they produced about Joseph. Now they are learning about the boyhood of Jesus and are continuing by studying some of the parables Jesus related.

How much is really understood about Jesus by children of different age levels is always a question. Our Religious Education Committee has found it worthwhile lately to see what they as adults really understand about Jesus. So they are at present engaged in a thorough investigation of this and related subjects. Have you thought about your knowledge and understanding of the life of Jesus in recent years?

Easter is a time of discovery in the School. Children watch eagerly for signs of spring, and teachers are quick to help them sense the constant and dependable in the universe, to feel the meaning of continuous life. For older children who are aware of the history of Easter, there dawns the important fact that the spirit of Jesus did actually live on. It can mean no less for us; it can be powerful in our lives today. Easter then becomes a time to re-dedicate ourselves to life's highest purposes.

ATHENS — During the past year, three hundred and fifty thousand trees were planted in Greece by more than a thousand schools whose children joined in a campaign for afforestation promoted by the Hellenic Junior Red Cross. (WP).

Revitalizing Universalism!

Maynard F. Gibbons

TWO years ago this August Universalists and Unitarians adopted their long-considered plans for federal union. That action of the world's two leading liberal religious bodies may become an important milestone in Universalist history. Enthusiastic hopes were running high over the promises of progress embodied in this decision. My own soaring emotions were somewhat deflated a little later by the way *Time Magazine* dismissed this momentous event with but a few lines. Why the brush-off? Well, according to *Time,* our two denominations embraced only one hundred and sixty-two thousand members, less than one tenth of one per cent of our country's population. *Time* evidently considered our union as unimportant to a general public of millions, however significant to the relatively few directly involved. And the question arose in my mind: why don't our liberal churches have more members?

As a religious philosophy, Universalism is more ancient than Christianity and, as a distinct denomination, it is older than many much larger churches. In earlier times Universalism's all-saving God of Infinite Love appealed strongly to people who were crushed under Calvinism's bloodthirsty God who arbitrarily damned some of his children to utter destruction in eternal hell-fires. Later Universalism, dedicated to a search for truth as its ultimate authority, continued its powerful attraction for untold thousands who had become disillusioned with orthodoxy's embalmed ignorance, exclusive superiority and dictatorial bigotry. Vast numbers of people yearned for Universalism's religion of freedom, honesty, reason, reverence and truth.

Universalism is no newcomer. Its doctrines have never had, and still have, the strongest emotional and mental appeals for large numbers who have been and are now eagerly seeking for exactly what Universalism offers. Then why are there only about seventy thousand members of Universalist churches, while younger denominations claim millions, despite their repugnant nonsense and fantastic mumbo-jumbo? The sad fact is that the great majority who yearn for a religion like Universalism either have never heard of it or have very distorted ideas about it. Why is there such ignorance? Primarily because individual Universalists fail to propagate their faith!

In outline here are a few reasons why Universalists are so fatally reluctant to spread Universalism. First, we are contaminated by smug self-satisfaction, convinced that our search for truth makes us superior to those who wallow in ancient superstitions. But, truth becomes barren when embalmed in such sterile intellectual pride. Certain we have the best religion on the market, we sit back, expecting that thinking people will flock to our doors. We assemble in relatively empty churches (there are some outstanding exceptions), console ourselves that ours is the religion of the future, that now our appeal can only be to the intellectual minority, the independent thinkers. Fiddlesticks! With that attitude we won't exist long enough to have a future. If we haven't brains enough to make our common sense religion appealing to the masses now, we'd better stop bragging about intellectual superiority. Though a man makes a better mouse trap, the world today will not beat a path to his door, unless the public knows of his product through extensive advertising in simplest terms. Likewise, people will not flock to our church doors when they've never even heard of Universalism. Universalists must propagate their faith vigorously and continually!

Second, we are too sophisticated, refined to the point of weakness. A consecrated fervor drives others from door to door with arguments to gain members. Will Universalists do anything like that? Heavens, no! It's too undignified, too much trouble for cultured, enlightened, important folks like us! Nonsense! Didn't Jesus tramp the highways and byways, teaching all who would listen: the ignorant and wise, the friendly and antagonistic? Didn't earlier Universalists like Murray and Ballou try to indoctrinate all they could reach with Universalism, undaunted by any delicacy or false pride, or even by persecution and stoning? We claim Universalism to be a world religion. But, how in the world can the world be won to Universalism unless we use every effort to persuade everyone in the world, even Bulganin and the Pope! We need — oh, how we need — Universalists of burning zeal who dare to be different, who are not afraid to propagate Universalism to everyone, everywhere, all the time, and under any circumstances!

Third, we are infected with the disastrous virus, Let-George-do-it. As Robert Frost observed, "The

world is full of willing people: some willing to work, the rest willing to let them." Because there aren't enough willing Georges and Georgiannas to carry the load, we throw our responsibilities upon the shoulders of hired help: ministers, state, regional and national officers. Let them promote Universalism! That's what we're paying them for, isn't it? No, it is not! We're paying them to inspire and to co-ordinate the work of individual Universalists, not to do their work for them. Even if we paid enough to employ an army of skilled professionals, no lasting benefits would ensue. A democratic religious body like ours cannot long survive on a foundation of indifferent, inactive, apathetic and apologetic members, however dedicated and numerous may be our paid workers. Dollars are necessary, of course. But, dollars alone cannot work for us in the realm of religion; they must be blessed by our own sacrificial labors. The world will remain unimpressed by a religion that does not inspire its own members to personal consecrated action. There are no substitutes for the missionary fervor of individual Universalists to sow seeds of Universalism far and wide.

Fourth, we are too ignorant, religiously. We think that hell's ramparts have actually fallen, that the world has accepted our arguments that religion can make sense, and that other denominations are gradually accepting Universalist doctrines. Contentedly we doze at our posts, dreaming that our mission is accomplished, that Universalism has no more fighting issues. What blind folly! No battles with orthodoxy have ever been completely won, and these trophies of final victory hang only in our own minds. While we have slept, orthodoxy has been waging a militant campaign to impregnate more minds than ever with the awful fears of primitive superstitions. No fighting issues? Why, Universalism has more fighting issues today than ever in its long history. The old battles that gave birth to our denomination must be fought all over again, and we must come to grips, sooner or later, with our growing concepts of an all-embracing, inclusive Universalism. The battle to free men's minds and emotions from divisive religion, the chains of creedal bondage and ecclesiastical tyranny never ceases. As van Loon wrote, "Every new generation must fight the good fight anew, or perish as the sluggish animals of the prehistoric world have perished." I firmly believe, with Milton, that truth will conquer error in a fair fight. But, if truth refuses to fight or does so only half-heartedly, error will win the day. The survival and growth of Universalism as a vital factor in human society demands Universalists of vision, wisdom and aggressive vigor!

Yes, Universalism has few members primarily b cause individual Universalists fail to propagate th faith. We ignore Jesus' charge to let our light shine before men that they may see our good wor making us guilty of subversive inactivity. We se to be infected with the dry rot of indifference, sho ing all the symptoms of depleted energy, mental sta nation, moral irresponsibility and spiritual insolvenc As Harold Latham summed it up, "The first fu time liability is our inertia." Some would call us par sites, living on the past, people whom Jesus likene unto salt without savor and good for nothing but t be cast away. Others might consider us unprofitab servants, hiding our talents in the ground. Or, mayb we're barren ground upon which good seed has falle fruitlessly. Draw your own analogies. But, our situ tion is rather similar to that in Soviet Russia som years ago when that benighted nation was makin grandiose claims she couldn't begin to fulfill. I Moscow during the winter of 1928-1929, there w an office called "For the Electrification of All Russia and on the door was this notice, "Please knock, b cause the bell doesn't ring." Universalism proclain to have all the answers urgently needed by a di traught humanity. Yet, to untold numbers who se our answers, figuratively knocking upon our door individual Universalists give no answers.

But, there is a vital difference. Soviet Russia didn have the electricity she claimed, while Universalis does have the answers. It is all the greater traged that, having them, we don't broadcast them!

The world today, shrunken by science into on neighborhood and with mankind increasingly inte dependent, needs the unique teachings of Universa ism as never before: one God, one moral law, on human family, one world. Remember the enthusia tic exclamation of Elizabeth Barrett Browning: "Un versal-ism, universe religion, the UNITY of all — why it's the greatest word in the language!" An Sir Arthur Keith wrote: "Universalism is perhaps th loftiest ideal which has ever seized upon man's im agination." And that's what we have, Universalism a trust thrust into our hands by fate! We have wha humanity needs and yearns for, Universalism. An we must spread it, not sleep upon it!

All the great philosophers, poets, novelists, an essayists have been groping toward these unifyin truths that Universalism proclaims today. Indeed they abound in all kinds of modern literature, eve the Sunday magazine section of a newspaper. Th minds of men have been and are being prepared fo

iversalism by hosts of authors, most of whom have bably never heard of the Universalist Church. eed, the world is ripe for Universalism, and we st not continue the tragedy of having so few iversalist laborers for this plentiful harvest.

Rather, let this momentous challenge and unique portunity arouse every Universalist to a full realization of the glorious task and responsibility that is his. ink what seventy thousand inspired, active Universalists could accomplish. Why, we could revolunize the world for good if we would! As the late rshal Foch said, "The human soul on fire is man's atest weapon!"

Let us awaken from our lethargy, climb out of our comfortable ruts — which are only graves with open ends, as some one said—and get at our task of spreading Universalism to a world that so urgently needs and yearns for it. Don't hold back, worrying over the tremendous sacrifices demanded in money, energy and time. Unless we are ready to sacrifice all in this glorious cause, we shall soon have no cause, due to our own inglorious failure. As a poet has written: any sacrifice is "better than to bear, as weary years pass one by one, the knowledge of a sacred task undone." And ours is a sacred task!

SCIENCE AND RELIGION IN THE ATOMIC AGE

John R. Ghublikian

The atomic age, as we reckon it, is ten years old. ogress in nuclear techniques has advanced by leaps d bounds, since that fateful day, August 6, 1945, nen our armed forces dropped the atomic bomb on iroshima. Man now can make weapons capable of ducing the world to the primitive conditions of the ne of Cain and Abel. He even has, within the range his grasp, means to exterminate completely the man race. For all you and I know, it may be the scrutable will of God to make the twentieth century closing time" for the human race. Today, scientists n make a good educated guess as to the number of mbs needed for total world catastrophe — to scatter the four winds, in a matter of seconds, the civilizaon it has taken man so many centuries to put gether. No wonder some ask, "Are we not playg with things that belong to God?" Surely this is haunting question for us all.

I believe that Divine Providence meant us to disover the atom. If we believe this to be so, we can nd our way with purpose and without fear through ne complications of the atomic era. Admittedly, we re wrestling with the greatest alteration in man's elation with Nature since the beginning of time. But an's fundamental relation with God has not changed ne whit.

If men will not clothe the bare framework of cience with the warm garments of true humanism, hey will end up by making machines their god and nathematics their only dogma.

Against our fears, we can oppose a great hope. The hysical discoveries, which have shaken the spiritual aith of some men, are also showing the philosophic foundations of materialism. There has been a new, extremely encouraging disposition on the part of some leading nonreligious scientists to acknowledge that the concept of divine creation should no longer be dogmatically excluded from rational speculation about the origin of the universe. Here is a real challenge for men of science to reconcile scientific and religious thinking because genuine science and religion are never in conflict. In fact, there are today, in this age, startling possibilities for a religious breakthrough into the secular mind. The time is ripening for a creative partnership of religion and science.

It has been especially surprising to see that many among the scientists seem more concerned for the peace than even the peacemakers. It is not their excess of good will, but rather their sharp knowledge of what nuclear war would do to this planet. Therefore, if one does hope to be blessed as a peacemaker this critical year of 1955, he must grasp the facts of atomic life.

The American public cannot "leave it to the experts." In this cosmic drama, the bald truth is that there are no experts. It is not enough to be merely a technician. For unless the technician in some small way is enamored of the idea of becoming a saint, he will fall short of success. He will only exemplify the definition given by one learned educator who called the mere technician "a man who understands everything about his job except its ultimate purpose and its ultimate place in the order of the universe."

The essential ingredient to atomic survival is a broad base of informed and interested citizenry. It is the only way in which we can cope with the fatalism that considers war "inevitable." The survival of freedom depends not on blind fate, diplomatic trickery or brute military strength, but ultimately upon the convictions by which we live.

Equipment, Too,

Haverhill, Massa

When Church School began in September we had a full staff of eleven teachers, seven of whom are men — we think this ratio is exceptional — is it? — an adequate complement of substitutes plus a waiting list of persons who want to teach when there is an opening.

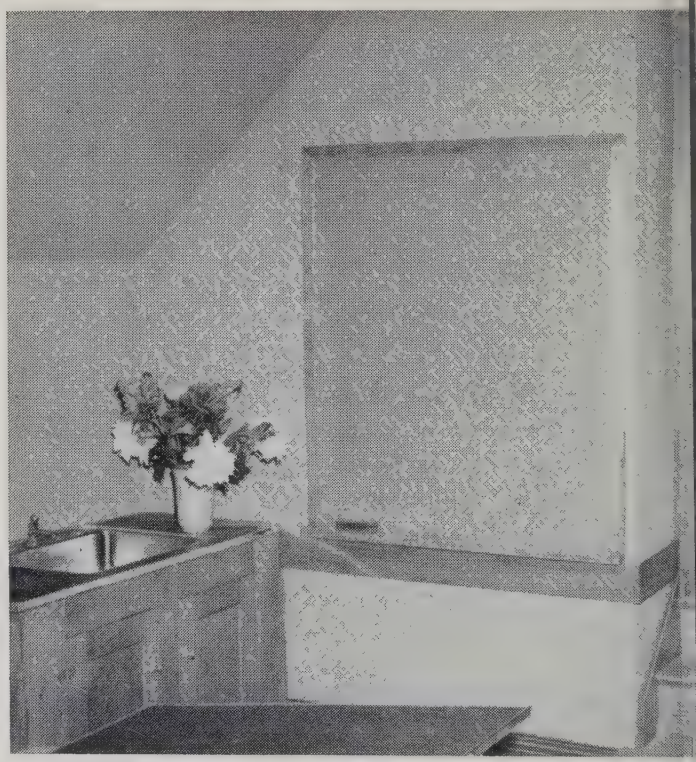
On right page, note many uses of multipurpose tables. Our builder made the tables. The design came from the Committee on Human Development, University of Chicago. A single unit, shown at right, is isosceles trapezoid, whose parallel sides are sixty inches and thirty-five inches respectively, the width thirty inches and the ends cut on an angle of 67.4 degrees. Legs are made of one inch iron pipe cut in three lengths, twenty-eight inches, twenty-six inches and twenty-four inches, thereby creating standard, intermediate and low tables depending on age of children.

This is the sixth grade room and representative of all upper grade rooms. Each room has ample closet space and shelves for display. Equipment such as tape recorder, phonograph, projector, is reserved in advance for use by teachers.

WITH an increase of better than fifty per cent enrollment in our Church School, we were faced with the familiar problem of what to do with our children. A series of studies was made. From these studies it was finally decided to convert Murray Hall, our stage and recreation hall into class rooms. The hall was 48′ x 42′ and if the depth of the stage were added, we had a space 60′ x 42′ available. Properly planned, this would give us ten classrooms, a large storage room and the necessary space for corridors.

Construction began February 1, 1955 and was completed the middle of April. Rooms were in use by May 1 and were dedicated June 12, 1955. Cost $14,000.00 which was subscribed by the Parish before construction began.

The builder was S. Scott Thompson and his son-in-law, David Gould, both members of our Church. Pictures are by Winston and Florence Carroll, both professional photographers and newcomers to our Church.



This first grade class room is one of three which the space on the stage yielded. Running water is available here for such activities as finger painting. Every room has a large blackboard and a tack board for display purposes.

ortant for a Sound Education Program

ol Had "Growing Pains". Here Is a Report on Both Diagnosis and Care

Join the units end to end, alternating the angles, as shown above, and you have a linear table as long as you wish it to be. Two linear rows of tables may be joined at either or both ends by the use of a curve shown in the next illustration.

Put the sixty inch side of two units adjacent to one another, as shown above, and you have hexagonal table appropriate for a small class or discussion group.

Join the units end to end with angles focused toward a central point, as illustrated above, and you get a curve, a U shape, a large octagonal table or a very large rectangular table with curved ends. There is practically no limit to the variations into which these units may be formed.

PARISH PRAYER FOR A NEW CHURCH YEAR

TEACH us to seek not what we may get, but that which we may give to men. Order our thinking and discipline, our aspiring to serve the needs of our generation.

In all our dealings with friends and critics, grant us the courage of patience and the strength of gentleness.

Keep us ever in remembrance of our ministry to the weak, the indifferent, the stupid, and the hostile. Gird us with humility and integrity to live our faith in the worth of all persons.

Endow our minds and hearts with that power of honesty which shall overcome the evil in ourselves, and give to us that power of love which shall help overcome the evil which afflicts our fellowmen.

Enrich our understanding of each other. Quicken our sympathy both for each other and for the stranger in our midst.

Grant ever, that when we bow before our altar, we be as one family of friends beloved. Let no man, friend or stranger, find the incense of our worship sullied by hate or suspicion or fear.

Source of our lives and Giver of our loves, fill us with thy spirit of Wisdom and of Love —

That no man turn from our sanctuary empty, but that all who come among us, return to their labors renewed, filled and strengthened, to do their part with us in building a world of brotherhood. — Amen.

EQUIPMENT, TOO, IS IMPORTANT

LIBERAL churchmen have led the field for many years in the matter of constantly improving programs and processes for the religious education of childhood and youth. Too often, however, we have placed serious handicaps on the best of teachers and come off with indifferent results. Why? Because not even the best of teachers equipped with the best curricular material can secure the best results from a class crowded off in the corner of the church kitchen, or worse still, with a class of healthy youngsters separated from another class by a flimsy curtain or a thin movable half partition.

Our churches are learning at long last that rooms, furniture, and equipment, too, are important to their Church School work. A considerable number of Universalist parishes have provided modern church school quarters for their children and young people in recent years. Happily others are now doing so or planning to do so.

In this number we have a picture story of such a project recently completed in our Haverhill, Massachusetts parish. A careful examination of the illustrations which show multipurpose equipment will be helpful to both ministers and laymen who are planning to improve their church school facilities.

TO OUR LIBERAL BAPTIST FRIENDS

IT is good for religious liberals to know who their friends and allies in this world are.

The Baptist World Alliance meeting in London, England in July, spoke out courageously and intelligently for liberalism in religion. "We intend to remain free, and help others to achieve freedom," said the Baptists. These spiritual descendants of Roger Williams implemented their historic policy by adopting a Golden Jubilee Declaration on Religious Liberty which laid down the following principles of religious freedom:

¶"That the right to be free is a gift from God to all men of whatever race, and that a person is not born into a religious faith."

¶"That a man's right to choose or change his faith must be preserved as well as his liberty to dissent."

¶"Toleration is not enough. Freedom to worship is not enough. As Baptists, we seek to be accepted everywhere as equals in Christ with all the privileges and responsibilities of loyal citizens."

¶"Real religious liberty guarantees not only freedom to worship . . . but to teach, preach, publish and advocate openly."

¶"Churches must be free from the interference of the state, and all churches should, as far as their principles permit, abide by the laws of the state."

For these great principles the Universalist Church has labored consistently for a century and a half. In the past we have often differed somewhat theologically from our Baptist friends. At present there are also, no doubt, theological differences between us (as great or as little as such differences between Baptist and Baptist and/or Universalist and Universalist). All such differences, however, are almost insignificant

mpared to the basic unity of the free churches in eir common struggle for man's freedom under God. Universalists everywhere salute their Baptist friends. e are one with you in your determination to "help hers to achieve freedom."

POEMS BY COFFIN*

WHEN a poet dies both his land and his folk lose a living voice of song. So it was when obert P. Tristram Coffin died too soon in January of is year. Not only Maine, but also all of New England, lost a singer whose sensitive soul made articute the universal beauty hidden in the commonplace om unimaginative eyes.

Mr. Coffin was a good poet because he was a good acher, a good father, a good farmer, and a passonately loyal son of his native region. He saw and ung of the extraordinary beauty in ordinary human elations. He limned both the beauty and the terror n the lives of creatures of field and forest, and sky nd sea. A New England boy, his songs remain, and ill open the hearts and minds of countless future New England boys to the beauty and terror and the ove and courage of country life.

In August, Macmillan brought out a small volume f *Selected Poems* by Robert P. Tristram Coffin. This a very well chosen Coffin anthology. For us, especially so because it contains many of our old faorites: "Joy Meets Boy," "The Secret Heart," Strange Holiness," "There Will Be Bread and Love," nd that most perfect tribute to one of America's enerally unsung heroes, the "Country Doctor." These re poems every American should know.

There is a specially sharp prophetic message for all hose New Englanders (and there are too many of hem, alas) who are prone to "remodel" their austerely beautiful Meeting Houses into pseudo cathedrals, n the poem, "A Godless Thing."

"They wanted a cross in place of the weather vane
. . . . . .
One farmer heard them, and his heart stood still,
Tears and anger made him suddenly blind.
Why, men for years, good men for generations
Had lifted up their eyes because they must
Know where the wind stood when they went to fish
Or plow the land. Vanes were good things to trust.
. . . . . .
The lobstering man said, "Sonny, run and look
How she stands." The small boy, out of breath,
Came shouting shrill, "She's backing round no'th-east!"
And saved his sire a forty fathom death.

They had no right to do this godless thing!
Why, this was turning their old folks out of graves!
A man was nearest God when, like a child,
He turned to God to know the wind and waves.

* Selected Poems by Robert P. Tristram Coffin, Macmillan, 1955, 112 pps. Price $2.75.

GOOD NEWS

THERE was good news from the Geneva conference of the heads of government of the Big Four Powers. Problems were not solved, but the spirit of cordiality and sincerity necessary for constructive approach to problem-solving was manifest. The continuing friendly atmosphere revealed in the statements of officials both sides of the iron curtain since Geneva has made more good news. As important as the visits of President Eisenhower and Prime Minister Bulganin are the visits of Russian farmers with American farmers in Iowa and American farmers with Russian farmers in Russia this summer. These visits cover far more than interchange of ideas on farming methods. They provide the precious basis for all sane relations, human fellowship that gets individuals acquainted with each other.

Both the American government and that of Soviet Russia are now encouraging visits across their frontiers. American congressmen are planning to visit Russia. More Russian officials will be coming to America.

This is all good news. The very fact that we have great and thorny problems yet to be solved before we establish lasting peaceful relations between these two great nations, makes every gracious and friendly gesture of either nation the more important.

The ultimate interest and, indeed, the greatest need of both the Russian and the American people is one and the same thing, *Peace.* To make peace we must come to know each other better for only as we come to know each other can we hope to develop a permanently reliable spirit of mutual trust which is the basis of all lasting peaceful relations.

The road of international relations ahead of us will very probably be long, hard, and bumpy. We can smooth many a long weary stretch of that road and straighten out many a dangerous curve by maintaining a national policy of patient good will. This cannot be done by our elected officials alone. Every American citizen must do his part.

THIS IS YOUR LIFE IN GOD

William Wallace Rose

Nothing is more true, more provable, than that the Power which is above all of us, through all of us, in all of us, is that in which we live and move and have our being. As Tolstoi once exclaimed, "God is He without whom I cannot live!"

It was God who held the stars and planets in their courses last night whilst you slept, that another day might be born. And as you turned to go about your tasks, it was God who lent power to your wheels and gears, no matter what the immediate source might have been. Whatever it was, it was the manifestation of the tireless and eternal energy from which all things proceed.

Where there is any beauty perceived, there is God the Artist uplifting you. Where there is any system or order around you, there is God the Engineer who has planned it so. Where love is felt, or compassion, there is God the Lover who first loved you. Where there is guilty fear and remorse and retribution, there is God the Judge, giving his just verdict. And where there are troubles and cares and difficulties to be faced, there is God the Schoolmaster, saying "Come now, let us reason together." Your life is not religious on one day of the week and secular all the rest. It is all religious, and wherever you are, you are in the presence of One who is above and through and in you, aiding every good endeavor, guiding every upward aim — a living fact and force!

COPENHAGEN — Former Premier Hans Hedtoft of Denmark, who died last January, will be memorialized by a grove of trees in Israel through funds raised by New York Jews. The grove will testify to the many courageous acts of Hedtoft on behalf of the Jewish community — among them his being the first person to warn them of Nazi plans for the arrest and deportation of all Jews in Denmark, and his support for the right to continue ritual slaughtering. The grove will contain at least one thousand trees, all to be purchased in Denmark and shipped from there to their permanent Israel planting. (WP)

CLARENCE R. SKINNER

Worship and the . . . . Well Ordered Life

This book brings together three unpublished manuscripts left upon the death of Clarence R. Skinner, the late Dean of Tufts School of Religion.

The first section, "The Church as a Universal Community," presents the theories of the liberal church as developed by Dr. Skinner in his experiences as the founder and leader of the Community Church of Boston.

The second and largest section, "Worship," still unfinished at his death, carries the wisdom of a lifetime as a teacher and leader in the liberal church.

The third section, "The Well Ordered Life," contains his ideas on the nature and development of the religious personality.

Says Alfred W. Cole in his biographical introduction: "The life and work of Clarence R. Skinner represents the flowering, the coming to maturity of the Universalist faith. His vigorous affirmations of the dignity of man in pulpit, classroom and press, his denunciation of war, poverty and economic injustice, his gentle but firm insistence that, in our liberal religion, we have the answer to the world's great needs, these set him apart as the prophet and champion of a new and better day."

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Meeting House Press, 70 Charles Street,
Boston 14, Massachusetts

Please send me ..... copies of WORSHIP AND THE WELL ORDERED LIFE by CLARENCE R. SKINNER at $2.50 per copy.

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Reactions Of Our Readers

BERALISM IS PRIMARY: IMES ARE SECONDARY

the Editor:

have read with great interest the ers in the July *Leader*. I have read rly every issue of the *Leader* for y years and learned to read sixty- years ago in the children's sec- of my grandmother's Universal- paper. Other relatives were Uni- ans and because we always have d in an orthodox neighborhood attended orthodox churches the of the liberals stimulated my ught more, possibly, than it would e if I had been surrounded by erals and had taken them for nted. I have had no experience atever in the liberal church work. ly recently I came to Springfield, to be near my sons and was de- ted to find here a small Unitarian llowship. It seems to me pathetic have so great an idea as union of se two liberal groups broken off ause of names dear to each. If that really one of the biggest factors in problem, surely each individual rch could keep the name dear to and still be in a united church. I e read a great deal of the thought the best minds of each group (in- ding that of A. Powell Davis) and ooks to me (from this outside view) if there is as much difference be- een individual Unitarians and indi- dual Universalists as there is be- een the groups as groups. It seems eer to me that anyone in these two e churches would feel that the oth- would be a handicap in the trans- ssion of the liberal faith and herit- e to the world. It is not the name the package that is so important to e user. It is the content of the pack- e that means much to the man in ed. The name of the brand means uch to the seller, but even to him e content is the most important ing. But why can't each church ep its name? A woman marries a an and retains her maiden name cause it means much to her pro- ssionally.

I knew the People's Church pro- am before that church was a mem- ber of the Unitarian national group. Dr. Bradley always has and still does put his emphasis on his own brand of teaching in the People's Church. I have known many good Congregationalists and Presbyterians, who hurried home from their own church service to hear the People's Church service on the radio. Most of these folk had no idea that Dr. Bradley is a *Unitarian*. I can see no reason why each local church should not be as individual a group as the People's Church is, and hold on to the name that means the most to it and under which it can do the best work, and yet be a member of a larger group working for greater service to the needs of the world.

—A. HOWARTH

Springfield, Illinois

OBJECTS TO PROFESSOR BAINTON'S INTERPRETATION

To the Editor:

The "Catholic" (Roman or Anglican?) who told Professor Bainton (your issue, Jan., 1955, p. 7), with reference to bodies of different beliefs, "We are just different squads in the same batallion," was somewhat mixed up. What sort of army would tolerate — or could tolerate — for a moment "different squads in the same batallion" which refused a common Leader and which were constantly sniping at one another and glad to gain "converts" from one another?

It may be true that for "the law and the truth of God" the Puritans "were prepared to die, to kill, and to rebel." They were also, as Professor Bainton acknowledges, intolerant to anyone else who had a desire to live for the law and the truth of God as he saw and believed it. They came here for freedom to worship God *in their way only* — a new way unknown to the ancient Church of England, which they professed nevertheless to love dearly.

When they did rebel, it was not by scriptural and spiritual means and weapons. When they "executed the King," they murdered him. He died a victim of Puritan intolerance. Had he been willing to sacrifice episcopacy to their demands, they would have spared his life. To his undying credit, he laid down his life for the Church of God in England. Countless Anglicans and American Churchmen to this day regard him as a true martyr.

—H. J. MAINWARING

Wollaston, Mass.

KEEP THE LEADER FREE

To the Editor:

A free press is always essential! *The Leader,* for many years, has served our church; as an inspiration, and also as a good. The fact that *The Leader* is responsible only to the conscience of the editor has made this possible. A "captive" paper, no matter what the policy of the editorial board is, reflects opinion and does not make it.

Keep the *Universalist Leader* free!

—CHARLES H. P. COPELAND

Salem, Mass.

LEADER BINDS SCATTERED MEMBERS TO PARENT BODY

To the Editor:

If possible, I think the *Universalist Leader* should be continued even if it has to be published quarterly. It is the only connection of scattered Universalists, like myself, with the main body of the Universalist Church. It would be like giving up our individuality as a church.

I realize that paid-up subscriptions would have to be met on the terms of subscription, but new ones could be taken on another basis as the old ones expired.

I hope gifts will keep it up on some fair terms and I am willing to do what I can to help. At the worst, it could be issued annually to report the important news of the year.

—RUTH H. PARKER

Springfield, Illinois

Our Library Desk

FOR HERETICS ONLY
Thornwell Jacobs
Westminster Publishers
293 pages. $3.75.

While this is not, in my opinion, one of the definitive volumes of the epoch, it takes so much labor to write a book that it is a pity to see one so slovenly printed.

It is Mr. Jacobs' thesis that Christianity is a chrysalis from which the full-winged creature has not fully emerged. His efforts to make the contents conform to the fanciful likeness of the cocoon make for a fabrication too contrived to aid the reader. Thus the Gospel before Jesus is the egg; the Gospel of Jesus, the larva; the Gospel about Jesus, the pupa.

There is evidence of much reading, if not study, in preparing the book: references to Mithraism, Egyptian religion, the *Antiquities* of Josephus are but a few such indications.

As we might expect, Mr. Jacobs deplores the difference between the Gospel of Jesus and the Gospel about him. But he, like every man, finds what he wishes to find in his own idea of Jesus — principally his emphatic conviction that because Jesus was primarily interested in preparing his own people for the Kingdom, he must not be cited as the authority for our modern efforts to mix up the races.

He calls upon his readers to seek an awareness of the Will of the Universe and to follow it, if they would know true happiness. But after all the shortcomings of the church are recited, he asks us to acknowledge that it is doing the best it can and advises us to lend a hand to its work. Then, perhaps, the butterfly will pop out.

—Donald B. F. Hoyt

GREAT PREACHING TODAY
Edited by Alton M. Motter
Harper & Brothers
Price $3.00

A collection of twenty-five sermons that were delivered to the Chicago Sunday Evening Club. Very good sermons by twenty-five well-known preachers and laymen. Stimulating for ministers to read, and revealing to laymen who perhaps never knew sermons could be so interesting. The old faithfuls are well represented here with Buttrick, Fosdick, Sockman, Oxnam, Trueblood, Weatherhead, and Stanley Jones. Some of the new men — such as J. Wallace Hamilton — stand up very well among them. Three dollars well spent.

—Carl Seaburg

YOU CAN LIVE FOREVER
A. T. De Groot, ed.
Evesham, England
Arthur James, 1953
110 pp. $2.00.

This book provides evidence for a belief in immortality written for the general public. Here Prof. R. A. Millikan names the evidence from the fact that the physical universe is not composed of immutable elements but is dynamic through and through, and that its power provides "limitless possibilities ahead for the enrichment of life and for the future development of a better civilization." Dean F. D. Kershner reviews the evidence for extrasensory perception, using it as evidence that the human mind functions independently of "its physical structure in this life," and hence that "it becomes much more probable that it can do so in some future experience." Dean A. T. De Groot cites, in evidence of the superiority of mind to brain tracts, for instance, the inexplicable powers of man for mathematical calculations (Buxton), for memory retention (Elijah ben Solomon), and for self-hypnosis in gaining objective truth (Edgar Cayce). Father Norris names the lines of traditional evidence for immortality in his *A Reasonable Faith*. Dean E. S. Holmes argues for the fundamental moral identity of the present life and of a future one. Former president E. D. Jones of the Federal Council of Churches describes Lincoln as an example of the moral triumph of man over this mortality.

Professor William Robinson, in his *The Bible Bears Witness*, presents evidence for a belief that even the Old Testament, at least indirectly teaches some kind of human survival. The doctrine of life after death was largely developed in Egypt before any of the Israelites lived there; so they must have been familiar with it. Man is described as having in his nostrils the breath of life from the eternal God. "The stories of the translation of Enoch and Elijah and that of the witch of Endor" supply (even earlier) evidence. The Israelites showed great concern over the burial of their dead, obviously for renewed use in a future life. They did not distinguish sharply between this life and a future one, nor completely absorb the individual in his race, with a result that the individual would share in the immortality of the race, — prophesied in the Messianic literature. The New Testament is shown, of course, to reflect the spiritualism of contemporary Greek thought, in which the soul and its destiny are distinguished sharply from the body and its corruption.

—George Yeisley Russ
Baltimore, Maryland

WILLIAM ELLERY CHANNING
By David P. Edgell
Beacon Press, Boston, Mass.
Price $4.00

This is an important book. For Universalists who want to know about Unitarians in America, here is a good place to start. For those who want to know more about Channing, Dr. Edgell has given us an objective, non-denominational biography — the best source book available.

The reader sees Channing grow from a shy, conservative youth into the most influential liberal leader of the Bostonians of his day. His mature theological beliefs are summarized as "Goodness of God, dignity of man and faith in reason." Christ for Channing was a manifestation of God known in intellectual and moral excellence.

Channing was a cautious thinker. He insisted in looking at a problem from every possible facet. Hence, his qualified positions never complete-

sfied the conservatives or the lib-
ls. With little concern for the hum-
g of consistency, he invariably shift-
the bases of his arguments from
ristianity to Rationalism to Trans-
dental self-reliance. He never tired
emphasizing the "whole individual"
a goal for ethical and religious ac-
n.

His views on slavery, education and
or were likewise cautiously liberal
but always bearing the stamp of his
lividual thought. His contributions
literature as a writer and translator
reviewed with favorable comment.
. Edgell summarizes Channing's
ntribution: "His function was to
lify, to translate, to make available
a dominantly middle-class culture a
nthesis of ideas which — however
nfused they were in statement and
wever halting in practice — helped
solidify and give contemporary ex-
ession to American liberalism, social
well as religious."

The author's writing is carefully
ne. Often he sacrifices lucidity of
le for exact expression and frequent
otations from his sources.

—Maurice W. Cobb

HE MESSIANIC IDEAL IN
ISRAEL
By Joseph Klausner
Translator: W. F. Stinespring
Macmillan Company, New York,
1955
Price $7.50

We have long been indebted to Jo-
ph Klausner for his knowledge of
cient Judaism and its effects upon
scent Christianity. His *Jesus of Naz-
eth* and *From Jesus to Paul* are still
nusts" for any serious student. This
w translation from the Hebrew
ishes the trilogy by bringing to-
ther Klausner's writings from 1902
1949. The book is almost as dif-
ult to review as an encyclopedia, but
me main features will be outlined.

The development of Messianism is
refully surveyed, from the Prophets
the Tannaitic period. The account
ds with the completion of the Mish-
h (*ca.* 200 A.D.). Klausner is con-
nced that the vital stream of Mes-
anic thinking in Israel ceased when
e Jews finally lost Palestine as a
meland. Up until then, the concep-
ons of the coming redemption were
th spiritually *and* politically slanted.
With the national destruction, the former political expectations became irrelevant.

The actual term "Messiah" is not applied to the awaited redeemer in either the Old Testament or the Apocrypha. This usage is first found in the *Book of Enoch* (in the time of Herod the Great). Nor did all the prophets expect a "personal" redeemer. Many simply expected an end to the present age, ushering in "political freedom, moral perfection, and earthly bliss for the people Israel in its own land, and also for the entire human race." Others saw in the collective people of Israel the instrument through which Yahweh would achieve his purposes. Klausner sees all of these variations on the common theme as intimately connected with the vicissitudes of Israel's history. His covering generalization is that "the political part goes arm in arm with the ethical part, and the nationalistic with the universalistic."

Religious liberals will be especially interested in Klausner's comparison of Jewish and Christian Messianism. A recurrent line of Christian apologetic has been that Jesus fulfilled *the* Messianic expectation of Israel and that they (the Jews) rejected him. This idea has made for powerful polemic, has salved the inferiority complexes of numberless Christians, and still fans the fires of anti-Semitism. Such a theology must assume that there was a single, widely held Messianic faith among first-century Jews. This book brings together and drives home all the contrary evidence. The plain fact is that there were a variety of expectations *and Jesus of Nazareth fitted none of them!*

Klausner is also a good antidote for a strong trend among ecumenical Protestants today who try to substitute "Biblical theology" for sound historical scholarship or who glibly speak of a "unity of the Bible." Herein is also a devastating refutation of the legitimacy, from a Jewish standpoint, of making an individual Messiah the "suffering servant" of God who would redeem mankind from inherited guilt.

While this is primarily an historical study, liberals will find fascinating implications in the mythologies of the "new world" and those who read carefully will understand more clearly some basic differences between Jewish and Christian theology. Where our ultimate sympathy should rest is not so clear, but certainly worth considering.

—Robert B. Tapp

DANISH REBEL
By Johannes Knudsen
Muhlenberg Press, 1955
Price $3.50
242 Pages

This is a life of N. F. S. Grundtvig, a Danish Lutheran minister, 1783-1872. He was a poet, historian, Beowulf scholar, theologian, interpreter of Nordic mythology and, now and again, a pastor. Once, on a visit to England, he was asked, "What do you do?" and was so thrown into confusion that he was driven to the somewhat obvious realization that "the first requirement of a man is that he does something which shows what he is."

This study of his life and thought would seem to be of little interest except within the Lutheran Church, and it was, apparently, written as a part of a growing body of existentialist thought in the Church. The major emphases of Grundtvig are the nature of the Church and the nature of man. The Church (i.e., the universal Church) is "a heavenly guest in an earthly home" ". . . a fellowship of faith guided by the Holy Spirit." Grundtvig makes a distinction between "man" and "Christian," the last being the higher form of the first, not attainable by growth, but deriving from the Grace of God. By his own efforts, man can be no more than a true man, only by the free gift of God can he become what is greater, a Christian.

—Albert F. Ziegler

KATHERINE, WIFE OF LUTHER
By Clara S. Schreiber
Muhlenberg Press
Price $2.75

Plodding soap-opera tale of Martin Luther's wife which transforms her into a conservative Evangelical minister's helpmate circa the morality of 1910. Blobs of information on Luther are squeezed out on the way as appetizers. These are the only interesting parts of the book. One might read it for this, but a far better popular account is in Bainton's *Here I Stand.*

—Carl Seaburg

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

THE LITERATURE SHELF — 1955-1956

The Service of Dedication for Universalist Women, 1955-1956, is now available for those groups which plan to use it for a fall program rather than on Ash Wednesday. Written by Mrs. Sallie Blanchard of Rose Hill, North Carolina, this candlelight service has for its theme "Today Is Ours" and calls for four readers.

We are fortunate to have among our members women who can prepare the kind of dedication services which, for more than twenty years, have made this one of the most significant occasions of our entire program and one in which Universalist women throughout our churches can unite in the spirit of worship and fellowship.

History of Universalist Women's Organization (1869-1955). Edited by Ida M. Folsom. This volume is a reprint of *75 Years Onward* which was issued in 1945 and which was compiled by Miss Folsom, who was at that time executive director of the Association of Universalist Women. Miss Folsom has brought the history up to date; the format has been changed in order to make the volume the same size as the *Yearbook;* and the new edition has several pages of illustrations. A charge of thirty-five cents per copy will be made to help defray the printing and mailing costs of the *History.*

The Clara Barton Birthplace Brochure. Edited by Alice E. Taylor. Mrs. Taylor, who has been associated with this memorial since its purchase and during the years of its restoration, has prepared an illustrated brochure which, with its brief text, takes one for a "tour" of the several rooms of the birthplace and then gives the reader a glimpse of the Clara Barton and Elliott P. Joslin Camps which are so closely allied with the memorial itself. The brief text describes each room, comments upon the many historic items adding to the interest.

Persons who have visited the birthplace will find the brochure a welcome memento of their visit. Those who have not yet been able to visit the little house at North Oxford, Massachusetts, will be brought closer to this memorial which has been made possible by the efforts of Universalist women.

The Unending Path. Prose Poem presented by the Rev. Francis C. Anderson at the Annual Flag Day at Clara Barton Camp, June 11, 1955. Those of us who were privileged to hear Mr. Anderson read his prose poem felt that it deserved a wider audience. *The Unending Path* will make a fine reading for an Ingathering Service for the Camps.

Do You Know? This folder, which was first issued in 1952, has been revised and brought up to date. One of the most popular leaflets of recent years, *Do You Know?* is still to be available for quantity distribution. The new edition has the same variegated colored cascade format as the original.

Japan Leaflet. This little single-fold leaflet is designed for quantity distribution. The text gives several brief factual statements about the program and the responsibility of the Association of Universalist Women in this field. Suitable for a "tuck-in" with letters.

Jordan Neighborhood House Leaflet. This is a companion piece to the *Japan* leaflet and to be used in the same way.

The Yearbook — Copies of this leader's handbook are still available for fifty cents each. A few back numbers are still on hand and will be sol at a reduced price to those perso who wish to complete their file of th indispensable tool for Universali women.

"20 Questions and Answers" . . About the Association of Universali Women. This mimeographed leafl is a companion piece to one of th same title issued by the General A liance of Unitarian and Other Liber Christian Women. The same que tions are asked of both groups b the answers depend upon the ind vidual organizational procedures. Th is an excellent leaflet for groups whi are wanting to know more about th way in which Unitarian women ca ry on their program. A small char of three cents will be made for th leaflet.

Our Faith Demands. Edited by group of laywomen. Presents the ed cation program of the Association. R quires some revision.

Cues. Edited by Mrs. J. Russ Bowman. This mimeographed leaflet designed to give current informati regarding the education program the Association.

Program Packets may still be bo rowed for particular programs. Ple reserve in advance.

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Brainard F. Gibbons

News of Churches and Church People

THE FIFTEENTH I.A.R.F. CONGRESS

The fifteenth I.A.R.F. Congress met Belfast. It was the first time that and had been a venue of the ngress and the hosts were a young mber group — the Non-Subscribing sbyterian Church of Ireland. They ered into the task of organizing the ngress with enthusiasm. The local mmittee approached every task with eenness and efficiency that was most mmendable, while the people in the h Churches — and especially in Soul's Church where the meetings e held — displayed such generosity t everyone felt very quickly at home d a great feeling of fellowship perated the proceedings day by day.

It was not a Congress where the inidual member just sat and listened distinguished spokesmen expressing ir views. It was a Congress where ry one of the three hundred and fifpeople present had an opportunity participate. There was an important ture each evening. This became the ject of discussion at morning dission groups next day. Later, group ders and lecturer met and talked ngs over. Then at a later session the turer presented his reply.

Vital issues were discussed and they racted wide publicity. Before the teenth Congress opened, Northern land knew but little of the Interional Association. Now, many peoe know about it and a live interest its proceedings has been aroused ong individual members of the urches.

What, you may ask, were the highhts of the Congress? There was Dr. ederick Eliot's address dealing with e influence of mechanization on huan personality. This came face to face th the contemporary challenge of utomation"; a process which Dr. iot affirmed was influencing not only dustry, but education and religion. fact, every phase of human life.

There was the brilliant analysis of esent day relationships between state id the individual by Dr. Winsch of arburg University. Significant indeed as his emphasis that Christians had ed to bring the impact of their faith into the world of politics for it was there that decisive decisions were being made in this century. Such a stress was not made so vigorously in the past by Christian spokesmen from Germany. It was a stress that his listeners appreciated.

Again there was the clear and convincing utterance of the Dutch geologist, Dr. Tromp, who spoke of the achievements of the United Nations, of its specialized agencies, of its strivings to bring about closer relationships and deeper understanding of diverse religions and cultures.

Each of these lectures reached a high level and provided listeners with much to talk about and to discuss. So, too, did the special discussion groups where such topics as religious education and family and home difficulties were considered.

Of course, there were differences of opinion; differences of emphasis. But one sensed that there was an underlying unity between the different member groups of the International.

The Barthian influence, which had had its effect even on the thought of continental liberals as well as on their more orthodox brethren, would seem to be waning. The feeling that it was the task of religious liberals to strive for a deepening faith in human nature as an essential prerequisite to the bringing about of better human relationships was general. So, too, was the concern to promote greater fellowship among people of diverse religious outlook. Dr. Tromp described this process as the need for international religious thinking. Certainly, a parish pump attitude in religion will not get us far at this time.

There were inspiring services in local churches. There was a visit to the North Ireland Parliament Buildings. And when Congress business was done, there was a motor coach tour of Irish beauty places in which some sixty people participated.

In this and in other ways, the Congress has strengthened the ties that bring together the different member groups of the International. It has shown its concern with things practical by taking steps to effect a closer association with the UN specialized agencies. It has throughout its proceedings made plain the conviction that Liberal religion is not, and must not be, an intellectual luxury for the well off but an effective means by which men can continue to see the vision and to hear the call of the Highest.

To Belfast, there came people from many countries. One visitor was from Czecho Slovakia and it was most pleasing to have this link. But Universalists present were few. There was Alice Harrison, who was in Europe with her young people. There was the Rev. Herbert McKenney, who had leave from his U.S. Chaplain forces and there was myself. But there ought to have been many more.

Universalists cannot afford to stand apart from a body of this kind. Behind it there exists the work of half a century for Liberal religion in many lands. Before it lies a field of great opportunity. More members, more funds, stronger organization are among present day needs. In three years time, the Congress will come to America. Now is the time to commence planning for that event. The I.A.R.F. is the only body that brings religious liberals of the Christian tradition together in a world fellowship. That is why Universalists should be in it; that is why there ought to have been many more at Belfast. However, for those who were there, it was a time of inspiration. It was good to feel that despite the retreat from reason characterizing the Christian witness in many lands that the International was holding its own.

If the enthusiasm of Liberals everywhere can be harnessed, if the message of Liberal Christianity can be proclaimed with zest and earnestness in these next three years, then when the next Congress comes, it may well be that a story of progress and advance may be told.

The decision rests with the people in the local churches, for in the local church there ever dwells the vitality and strength of the Liberal faith.

—ARTHUR PEACOCK

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OBITUARIES

SAMUEL GILBERT AYERS

Dr. Samuel Gilbert Ayers, former missionary to Japan for the Universalist Church, died in Arlington, Massachusetts, July 9, 1955, at the age of eighty-five.

Dr. Ayers was educated at the College of the City of New York and Canton Theological School from which he was graduated in 1889. In 1916, St. Lawrence University conferred upon him the honorary degree of Doctor of Divinity.

Dr. Ayers served parishes in Dexter and Victor, N.Y., Cincinnati, Ohio, and Woonsocket, R. I., Lewiston, Maine, Brookline, Norwood and Worcester, Massachusetts.

From 1919 through 1925, Dr. and Mrs. Ayers were Universalist missionaries in Tokyo, Japan.

Funeral services were held in the Arlington Universalist Church, Arlington, Massachusetts, July 1. The Rev. George Pennington officiated.

Mr. Ayers is survived by his widow, a daughter, Charlotte, and a son, Gilbert.

ELEANOR B. FORBES

The Rev. Eleanor B. Forbes, well-known and beloved retired Universalist minister, died in a hospital in Lewiston, Maine, July 8, at the age of ninety-four.

Miss Forbes had served Universalist churches in Gray, New Gloucester, Canton and West Paris, Maine. Since 1949, she had been minister emeritus of the West Paris Church.

Eleanor Forbes was a pioneer of the Ferry Beach movement. She first went to Ferry Beach in 1901, the same year in which Dr. Quillen Hamilton Shinn bought the hotel which now bears his name and started Universalist summer meetings there. She had an unbroken record of attendance until 1948. In 1951, the beautiful outdoor chapel in the pines was dedicated as the Eleanor B. Forbes Chapel.

ISABEL MAC LEAN WHITESMITH

Isabel MacLean Whitesmith, wife of the Rev. Ernest M. Whitesmith, died in Oakland, California, May 27, 1955.

Mrs. Whitesmith shared with her husband in a long and fruitful ministry to Universalist churches stretching from Danvers, Massachusetts through Rochester, Minnesota, Eugene, Oregon and Pomona, California. For some years Mr. Whitesmith served as superintendent of Universalist Churches in Georgia.

We regret that late and scanty information makes it impossible for us to print more about Mrs. Whitesmith.

WILLIAM HILTON GOULD

The Rev. William Hilton Gould, 91, a former minister of the Universalist Church, died June 4, in Portland, Oregon, where he lived with his daughter, Mrs. William Bradley.

He was born in North Jay, Maine, June, 1864. He was a graduate of Tufts College and its theological school. Mr. Gould served Universalist Churches in Maine as follows: Dexter, Portland (Church of the Messiah), Livermore Falls and Canton. He was also pastor of Wausau, Wisconsin and Arlington, Massachusetts, before retiring to Turner, Maine. In 1947, he went to Oregon to live with his daughter.

He is survived by his daughter, two grandsons and six great-grandsons.

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LIBERAL RELIGIOUS YOUTH ELECTS NEW OFFICERS

One hundred and sixty young people from Universalist and Unitarian churches in the United States and Canada assembled for the annual continental convention of their organization, Liberal Religious Youth, on the campus of Olivet College, Olivet, Michigan, June 26 through July 30.

Highlights of the gathering were an address by President Nils Y. Wessell, Tufts College; a Sunday morning service conducted by the Rev. William Gold, new executive director of L.R.Y., and the high school theme address, on the *Responsibility of the Religious Liberal* by Dr. Tracy Pullman. Workshop leaders were *For Creative Arts,* Frances Craig, Boston; *Comparative Theology,* Dr. Robert Tapp of St. Lawrence University; *Comparative Philosophy,* Dr. Paul Schmidt, Oberlin College; *World Affairs,* the Rev. Edwin Wilson, executive secretary, American Humanist Association; *Social Responsibilities,* Dr. Horace White, Detroit. High school workshops were conducted by the Rev. Robert Dick, Lyons, Ohio, the Rev. Paul B. Henniges, Racine, Wisconsin, the Rev. David Cole, Chicago and professor June Tapp, St. Lawrence University.

New officers elected are: President, Robert Johnson, Tufts College; Vice-president, Virginia Dregger, University of Minnesota; Secretary, Nancy Wynkoop, Miami University, Ohio; Treasurer, Carl Ulrich, Antioch College; Trustees, Warren Greene, Bowdoin College, Jerry Klein, Ohio State College, Kim Beach, Oberlin College and George Brown, Toronto, Canada.

MURRAY GROVE ASSOCIATION

The postponed annual meeting of the Murray Grove Association will be held at the Potter Memorial Church, Lanoka Harbor, N. J. (Forked River) on Saturday afternoon, September 24, two o'clock.

Included in important business will be the question of rebuilding the Murray Grove House which was destroyed by fire on August 11.

—ARTHUR I. OLSON, *President*

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NOTICES

ASSOCIATION UNIVERSALIST WOMEN OF MAINE

The sixty-first Annual Meeting of the Association Universalist Women of Maine will be held in the South Paris Universalist Church Monday, September 26, 1955 at 9:30 a. m. in conjunction with the Universalist Church of Maine Convention, to hear reports, elect officers, and to transact any other business that may legally come before the meeting.

—DORA S. WISH, *Secretary*

MASSACHUSETTS FELLOWSHIP COMMITTEE

Notice is hereby given that the Committee of Fellowship of the Massachusetts Universalist Convention will convene at 16 Beacon Street, Boston, Massachusetts on September 14, 1955 at three o'clock for the examination of Mr. James D. Hunt " as to his fitness in purpose, character, training and ability for the ministry of the Universalist Church."

— RAYMOND M. SCOTT, *Secretary*
August 6, 1955

MICHIGAN CONVENTION

The one hundred and twelfth annual meeting of the Universalist Convention of Michigan will be held at the First Universalist Church, Lansing, October 7-9, beginning at eight o'clock the evening of October 7.

—MARY L. PATTERSON, *Secretary*

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